

# The Shepherd

I AM THE DOOR OF THE SHEEP. John 10:7.

The good Shepherd

his life for the sheep

John 1

Haugen, Rev. A. K. marks

Volume 21

Postmaster: In matter concerning mailing write  
Rev. Josef B. Haave, Rose Valley, Sask.

Winnipeg, Manitoba, First No. in February, 1945

Nr. 3

## Quinquagesima Sunday

### CHRIST'S PURPOSE FOR YOU

Epistle: Eph. 5:25-27.

*"Christ also loved the church and gave Himself for it." —Eph. 5, 25b.*

A Christian husband gives himself for his bride, his wife. That is the natural, God-ordained thing for him to do. He loves her. He has chosen to live with and for her. In a much more intense way Jesus has shown His love for His bride, the Church. He has given Himself for it, even unto the death of the cross. Are you a member of His Church? Not all are. He desires, nevertheless, that all should be members of His Church. Do you desire to share in His great love? Let Him have His way in your heart.

Christ loved the Church and gave Himself for it for a very real purpose. That purpose takes you who read this, into consideration. He desires to cleanse you from sin.

When we want to cleanse our bodies we use water in order to soak up the perspiration and dirt that has gathered. The Church of Christ must also be washed with water, yet it is not strong enough alone. With the water must also be the Word. It is a powerful cleansing agent. Plainly it is baptism which Paul means here, which Christ commanded for every believer in Him. A person who disregards this institution of the Lord, despises the Lord Himself. His Word is a part of Himself. The two cannot be separated. Baptism cleanses from sin, by making operative in the life of the believer, the grace of God. By the Word and water, the grace of forgiveness is applied to the soul. Thus the soul is cleansed by faith.

Jesus has the further purpose with His Church — to sanctify it. His Church, the believers in Him, are living in the world but His will is that they should be separated from the world, sanctified. At conversion a man receives cleansing from sin, and a quiet peace takes the place of a condemning conscience. The converted soul is to grow, however, in the likeness to the life of the Savior. Note well here that it is not the Church, but Christ who works that sanctification, as a result of His great love. Are you permitting Christ to do that by yielding you body, your life to Him? Sanctification is that gracious work of God's Spirit by which he daily renews the believer after the image of God. This gracious act of the Spirit would bring about as you turn daily unto Him, from your heart seeking His will in your life, as revealed unto you in His Word.

The final purpose of all of Christ's work for you and me is to present us as a glorious Church, unto Himself. Man was created in the image of God, to be blessed forever. Christ, the Second Adam, is bringing that to pass. A 'glorious' thing is one that excites admiration. The Church of Jesus Christ is just such as to excite the astonishment of all men who will see. That a marvel it is when He takes the dress of the earth, the sinful beings, the foolish, those who are nothing in themselves, and re-makes them into His image, makes them sons and daughters of God, holy, pure, without wrinkle and without spot. This is beyond the wisdom and the power of man. It transcends human thought. Thanks be to God that His thoughts are not as low as our thoughts, nor His ways as our ways. He is raising up a glorious Church, His own bride, to the glory of God and to the Lamb throughout all eternity.

Are you going to be among those who in all eternity shall praise the Lamb "who washed us and made us white" by faith in His atoning blood? Remember the covenant God made with you in baptism. That covenant was made once for all. God keeps His side of that covenant. Will you not abide in His great love wherewith He has loved you, and given Himself for You? Amen!

—E. H.

## The Bethany Sunset Home

### GIFTS IN CASH

AMISK CREEK, ALTA.—Amisk Creek Ladies Aid, Rev. G. Ostrem Pastor \$5.00.

ARMENA, ALTA.—Scandia Ladies Aid Members, Rev. S. Rude Pastor. Mrs. B. Skaret, \$1.00; Mrs. R. Lyseng \$1.00; Mrs. Arnt Moe \$1.00.

BAWLf, ALTA.—Mrs. Jette Stenvig in memory of her Daughter, Mrs. Alfreda Needham \$1.00. Mr. and Mrs. A. Young berg in memory of Mrs. R. Aker, \$1.00. Mrs. Lena Erickson, \$5.00. L.D.R., Rev. A. K. Odland Pastor, \$5.00. Mr. and Mrs. Luther Olson and family, Bernice, and Dorothy Olson of Camrose in memory of their Mother, Mrs. John Olson, \$8.00.

CLARESHOLM, ALTA.—Mrs. Joe Slettedal in memory of Anton C. Fjordbotten \$3.00. Mr. O. J. Berg \$5.00.

CAMROSE, ALTA.—In Memory of Mrs. J. Olson from: Mr. Ted Madison \$1; Mrs. L. Bjaaland \$2.00; Mr. and Mrs. O. Rosendahl \$1.00; Mr. and Mrs. E. M. Bergh and Boys \$1.00.

DONALDA, ALTA.—Donalda Ladies Aid, Rev. E. B. Haave Pastor \$5.00.

ECKVILLE, ALTA.—Mr. and Mrs. Blomgren in memory of Mrs. Alfreda Needham 2.00.

ENCHANT, ALTA.—Ebbestad Ladies Aid, Rev. Raymond Olson Pastor, Birthday Fund (Building Fund) \$16.70.

GRANUM, ALTA.—Members of the Ladies Aid, Rev. R. Olson Pastor. Mrs. E. Knutson, Mrs. Art Fjordbotten, Mrs. H. Nelson \$3.00; Mrs. E. Nelson, Mrs. Rev. Olson, Mrs. F. Enleyst \$2.00; Mr. H. Newfill, Mrs. J. B. Johnson and Mrs. E. Jorgenson \$2.10; Mrs. E. Ellefson, Mrs. Ellefson, Mrs. A. Johnson \$2.00; Mrs. L. Fjordbotten and Mrs. P. K. Johnson \$2.00.

GOULDTOWN, SASK.—Highland Ladies Aid, Rev. M. Odland Pastor, \$15.00.

HOLDEN, ALTA.—Zion Ladies Aid, Rev. A. K. Odland Pastor, \$10.00.

MINNEAPOLIS, MINN.—Mrs. S. T. Hagen, Magda, Lillian and Clara in loving memory (Brother) Martin Howg. of Enchant, Alta. \$5.00.

MACOUN, SASK.—Bethany L.D.R. Rev. Sigmund Bue Pastor \$5.00. Bethany Ladies Aid \$5.00.

MIDALE, SASK.—Midale Ladies Aid \$5.00.

MOSSBANK, SASK.—Lake Johnstone Ladies Aid \$2.00.

MORRIN, ALTA.—Mr. and Mrs. T. Notland \$10.00.

NEW NORWAY, ALTA.—Lutheran Ladies Aid, Rev. E. B. Haave Pastor \$5.00.

PARKSIDE, SASK.—Immanuel Ladies Aid, Birthday Offering, Rev. S. Fengstad Pastor, \$9.65.

ROUND HILL, ALTA.—Mr. and Mrs. Palmer Pederson and Marvin in Memory of Adelaide Aker \$2.00; Trondhjem Ladies Aid, Rev. G. Ostrem Pastor \$10.00.

ROSE VALLEY, SASK.—Zion Ladies Aid, Rev. Josef Haave Pastor, \$10.00. Bethel Ladies Aid, \$15.00; Rev. and Mrs. Josef Haave in memory of Kirste Madsberg (Bldg. Fund) \$2.00; Mr. Iver Skogstad in memory of Mrs. M. Madsberg, and Mrs. Leroy Barwell \$4.00.

STRONGFIELD, SASK.—Green Valley Ladies, Rev. A. K. Haugen Pastor \$5.00.

TORQUAY, SASK.—Trinity Ladies Aid \$10.00; Lydia Ladies Aid \$8.00.

VIKING, ALTA.—Golden Valley Ladies Aid, Rev. J. B. Stolee Pastor (Bldg. Fund) \$10.00.

VICEROY, SASK.—St. Olaf Ladies Aid \$10.00.

VANCOUVER, B.C.—Rev. A. H. Solheim, in memory of Mrs. John Olson, Camrose (to Building Fund) \$2.00.

WINNIPEG, MAN.—Winnipeg, L.D.R. Rev. Bergsagel (Building Fund) \$12.00.

ESTEVAN, SASK.—Gertrude, Edward, Emil, and Irene Parnas in memory of Mrs. Geib Hoffer \$4.00.

EDBERG, ALTA.—Rose Bush Ladies Aid, Rev. E. B. Haave Pastor (Bldg. Fund) \$25.00.

EDMONTON, ALTA.—Mr. R. Bergseth \$5.00.

MEDSTEAD, SASK.—Mrs. Sigrid Run-

dested and son Jacob \$2.00.

OUTLOOK, SASK.—Mr. and Mrs. Hugo Blomquist in memory of Mr. Hans Anderson \$2.00. Saskatchewan River Ladies Aid, Rev. A. H. Haugen Pastor, in memory of Mr. Hans Anderson \$5.00.

PENZANCE, SASK.—Penzance Ladies Aid, Rev. Aarestad Pastor \$18.97.

### GIFTS IN NATURA

ARMENA ALTA.—Scandia Ladies Aid Rev. S. Rude Pastor, 6 pair Flannelette Sheets. Mrs. E. K. Lyseng 1 pr. Pillow Cases. Mrs. Carl Lyseng 1 Bath Towel, Mrs. Bert Lomness 1 pr. Flannelette Sheets. Mrs. Bertina Skaret 2 pounds of Dairy Products. 1 lb. cheese.

BAWLf, ALTA.—Mr. and Mrs. Gust Olsen, 3 Chickens. Hans Nelson 2 doz. Tangerines. Mr. and Mrs. N. L. Kvitem 1 box of Apples. Mrs. Hans Hanson 1 box of Apples. Mrs. Betty Olson, several Lbs. of Grapes. Mr. and Mrs. A. Mosand. 15 doz. Eggs and Lefse. Rev. O. B. Sanders, 1 bag Tangerines and several doz. of Oranges. Mr. and Mrs. Percy Bergquist 12 doz. Eggs. Mrs. Harold Olson, Lefse. Co-Op. Store Mgr. and Staff. 3 doz. Tangerines, 3 lbs. Coffee, 1 lb. Cocoa, 1 Sealer Pickled Herring, 1 lb. Mixed Candy, 4 tins of Salmon, 4 tins of Carrots, 1 lb. Cheese, 4 pkg. Cookies, 1 tin Apple Juice, 1 box Crackers, 2 boxes Graham Wafers. Rogness Bros. 1 box of Apples. Mrs. Helene Scheidegger, 1 box of Apples. Mr. and Mrs. Albert Gunderson 1 box of Apples. Mr. and Mrs. K. O. Eggen, 1 Bricks of Ice Cream. Bawlf Hardware Co., a large Turkey (24½ lb.). Mr. and Mrs. Bohmer a Turkey (14 lb.). Mrs. Albert Pederson Lefe and Cream. Mrs. Bergit Johnson \$4.00 worth of Grapes. Mrs. Kjenner 2 doz. Apples. Steiner Stole 2 doz. large sized Oranges. H. H. Shannon, Several doz. large Oranges. Bawlf Mission Aid, Rev. A. K. Odland Pastor, Individual Parcels of Candy and Fruit for each Member of the Home. L.D.R. Handkerchief for each Member of the Home.

BIRCH HILLS, SASK.—L.D.R. 13 Tea towels.

CAMROSE, ALTA.—Camrose Ladies Aid, Rev. A. M. Vinge Pastor, 1 box of Apples, 1 box of Tangerines, Several lbs. of Candy.

IRMA, ALTA.—Mr. and Mrs. E. R. Erickson, 10 lbs of Dairy Products.

PONOKA, ALTA.—Asker Ladies Aid, Rev. K. O. Kandal Pastor, Individual Parcels containing: Cookies and Candy, and a Present for each member at the Home.

PRINCE RUPERT, B.C.—Mr. and Mrs. Matt. Norgaard, 3 doz. Chocolate Bars.

STERCO, ALTA.—Mrs. H. B. Cooper 1 tea towel, 2 peices of Toilet Soap, 1 wash Cloth.

TOFIELD, ALTA.—Bardo Jr. L.D.R. and L.C.R. 2 Dresser Scarves, 2 Cushion tops, 4 Book Marks, 1 Set of Book Ends, One Door Stop. Rev. G. Ostrem Pastor.

WETASKIWIN, ALTA.—Bethel Ladies Aid, Rev. K. O. Kandal. Individual Parcels for each Member of the Home. Containing Candy, Fruit, and Cookies, and a Gift.

VICEROY, SASK.—St. Olaf Ladies Aid, Rev. H. F. Johnson Pastor, Several doz. Cookies, and Bakkels, and Christmas Cake.

BUCHANAN, SASK.—Mr. and Mrs. A. E. Johnson, 2 Chicken, 1 loaf Christmas Cake. Mrs. Nels Hamland, 3 Chickens.

BRANCEPETH, SASK.—Lake Park L.D.R. Rev. Korshavn Pastor, 4 Wash Cloths, 3 Tea Towels, 4 pieces Toilet Soap, 2 Combs and 2 Men's Handkerchiefs.

ROSE VALLEY, SASK.—Rev. Josef Haave Pastor. From Members of Zion Lutheran Ladies Aid. Mrs. N. Berge 1 scarf. Mrs. M. Holo 1 scarf. Mrs. T. Degerness 1 pr. Pillow Cases. Mrs. E. Sigstad 2 prs. Socks. Mrs. M. Sigstad 1 pr. Socks and Apron. Mrs. M. Rusad 2 Towels. Mrs. C. Rustad 1 towel. Mrs. Otto Strand 1 towel. Mrs. J. Strand 3 wash Cloths. Mrs. Albert Olson 2 pair Socks. Mrs. O. Mortinson 1 towel. Mrs. Percy Smith 1 linen Scarf. Mrs. Signe Westby 1 pr. Pil-

## TOPICS OF INTEREST

### What Is Man?

What is man? Consider how he has made the animals to serve him. Consider, in our day, how he commands many of the natural forces for his use. Consider also how he calls forth the elements and metals from their hiding places in water, air, rock or mud—how he harnesses them and teams them up in countless ways and sends them forth on a million different missions. God made man to subdue the earth and to have dominion over the works of His hands and crowned him with glory and honor. What is man? In God's creative purpose—a king—God's regent on earth.

What is man? Consider his crooked way throughout history, a path strewn with destruction of his own making. Look about you in this modern age and see him turn to his own destruction the mighty forces he has harnessed and bridled. If you are a man, look into your own life to see if the voices of jealousy, hatred, pride, and covetousness do not dictate many of your actions, and thus turn you in the direction of shame, sorrow and ruin. What is man? Under the dictatorship of sin—man is a slave—yielded to satan, possessed with demons, destroying himself and others and headed for the place prepared only for the devil and his angels.

"What is man, that thou art mindful of him and the son of man that thou visitest him?" So wondered David when he compared man with the vast universe of God's creation. Man seemed such an insignificant speck in the mighty universe. Yet, "Thou madest him to have dominion over the works of Thy hands: Thou hast put all things under his feet." Such is still God's plan. But if man is to rule he must be yielded to God and directed by Him. When man rebelled he forged a chain which has bound him ever since. But God sent Christ to buy his freedom, rend his chains, and restore him to his majestic throne.

"All this He has done that I might be His own, live under Him in His Kingdom and serve Him in everlasting innocence, righteousness and blessedness."

—A. K. H.

### The Day's Work

Thomas Curtis Clark

Not for the eyes of man  
May this day's work be done,  
But unto Thee, O God,  
That with the setting sun  
My heart may know the matchless prize  
Of sure approval in Thine eyes.

### Need Patience

A woman asked her pastor to pray that she might have more patience. Together they knelt, as he prayed,—"Oh, God, send this good sister more trouble; send her persecution; put her into the very lap of tribulation, heap up her trials."

"Stop, pastor, stop!" she cried. "I don't want trouble; I want patience."

"Well," said the minister, "Tribulation worketh patience. Let patience have her perfect work."

—Publishers Unknown.

low Cases. Mrs. M. Westby 1 pr. Stockings. Mrs. E. Westby 1 Apron. Mrs. T. McAllister 1 towel, 2 wash Cloths, soap. Mrs. S. Gjerde 1 towel, 2 wash cloths, soap. Mrs. R. Larson 6 tumblers. Mrs. G. Gustavson 6 towels. Mrs. C. A. Westby 3 towels.

Dear Editor and friends:

Again a sincere thanks and appreciation for the many lovely and welcome gifts. May you all receive a great joy in remembering the Aged.

With kindest Greeting to each and everyone. I am Sincerely yours in the Service for the Aged.

Sister Marie Weiks.



## The SHEPHERD — HYRDEN

Organ of the Norwegian Lutheran Church of Canada.

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Published: 5th and 20th of the month  
Subscription price: 50 cents per year.

Articles, news, announcements send to the Editor. Money for the paper and change of address send to the Business Manager. When renewed before the expiry date shown on the address label the subscription will not be stopped. The subscription will not continue if left unpaid.

Entered as second class matter at the Post Office at Winnipeg, Manitoba.

Printed by  
THE CHRISTIAN PRESS, LIMITED  
Winnipeg, Man.

## FINANCIAL STATEMENT

## For our paper for the year 1944

Balance on hand Jan. 1st, 1944 ..\$283.41  
Income for the year

1397 subscriptions .....	\$941.30
15 In Memoriams .....	43.82
22 other gifts .....	95.50
paid for print. extras ..	53.91
Pictures paid for .....	25.55
Interest .....	3.14
	1163.22
	\$1446.63

## Expenses for the year

Printing .....	\$821.00
Cuts .....	52.38
Editor Expen. (1943) ..	14.71
Bus. Mgs. Expenses ..	12.01
Banking Expense .....	4.04
Stationary .....	7.83

911.97

Balance on hand Dec. 30, 1944 ..\$534.66

Joseph B. Haave, Bus. Mgr.

No. of subscribers Dec. 30th 2145. Gain in subscribers this year 259. No. of ten-year subscribers 4. 1 six-year subscriber, 2 five-year subscribers, 9 four-year subscribers, 7 three-year subscribers, and 479 two-year subscribers. Of the 534 dollars on hand about 288 of it is subscriptions received for next year and thereafter. Don't wait with renewing your subscription until you have to write one of those pardon me letters. Look at your address label before your paper is discontinued. Tell your neighbor about the paper and its value to you. Send in his subscription for him along with yours. Cuts for pictures cost around three dollars. When something special takes place, take a picture of it and send it to the Editor with the write-up. Let's see some more church pictures, or that Ladies Aid meeting when those Life Memberships were presented or the Cradle Roll babies enrolled, or that other special doings you had. But don't forget to renew your subscription. There are some due in Vancouver, Bawlf, Calgary, Camrose, Edmonton, Kingman, 15 all in a row at Lea Park, New Norway, Tofield, Valhalla Centre, Veteran, Alberta; and Atwater Battleford, Birch Hills, Buchanan, Frontier, Hagen, Hendon, Rose Valley, Saskatoon, Spalding, and Torquay, in Sask. If there is a mistake in your due date please let me know right away. I like to keep it right, but mistakes are bound to creep in with 796 letters from subscribers in 1944.

If you give your subscription to your pastor ask him to write it down in his Almanac so that he spells your name as it is on your paper. If Mrs. O. P. Olson is sent in and it is Ole Olson on the list it sometimes causes mixups. And then writing it down in his book will help him to remember to send it in and then he can have a record of it.

Thanks to the many who have sent gifts to the paper. Thanks to the subscribers who have renewed promptly and to those of you who are going to get yours in before the end of the month.

In a recent issue of the Shepherd we printed an article by Pastor H. L. Urness. We had intended to also print his address, but it was missed. His address is 422—17th. Avenue E., Calgary, Alberta.

The Camrose Circuit met at Scandia Church, near Armena, Alta., for its regular fall meeting Dec. 1—3. The sessions began Friday at 2 p.m. when Pastor Vinge gave an introduction to the text, Matt. 24:1-15. The various messages of the convention centred around the thought of the signs of the end times, and of admonitions to preparedness, by a living faith in Christ.

Pastors Overlid, G. J. Ostrem, and Missionary Palmer Anderson were visitors from outside the circuit and enriched the sessions. Each session was filled with the inviting, admonishing, inspiring and encouraging Word of God.

At the business session the convention voted to heartily endorse the Camrose Lutheran College appeal for funds to be begun in 1945, for enlarging the housing and teaching facilities at C.L.C. Resolutions regarding the budget ingathering included: that we strive to raise well over the 100% mark in each congregation, that all money gathered for the budget must be sent in to the budget, and that all money gathered during the year be sent in to that year's budget.

Students from C.L.B.I., as well as other young people contributed much in song during the meetings. Kindly hospitality and Christian fellowship was enjoyed. How good that God has given large promises regarding intercessory prayer. Testimonial and prayer sessions caused many hearts to lift in praise to God. May the light of God lead those who sought salvation, on to fulness of peace and joy in Christ.

—E. H.

God willing, a Camrose circuit Fellowship Meeting will be held at Bethany Lutheran Church, Morrin, Alta., beginning Thursday evening Feb. 22, and continuing through Sunday the 25th. Welcome! Remember to pray that God's blessing may rest upon these meetings.

K. O. Kandal, Pres.  
E. Haave, Sec.

## In Memoriam

In loving memory of, mother, Mrs. Hanna Otteson who passed away Jan. 16, 1944.

One more gone Home to the Master,  
One more to the heavenly Home  
One more to hasten the coming  
Of the Heavenly King with His throne.

She heard the call of the Master  
Come, My beloved one, come  
For thy journey on earth has ended  
And they work on earth is done.

Those who are left behind you  
I promise to comfort and cheer  
With the knowledge that in the future.  
My returning is ever so near.

For soon, I the Saviour am coming  
For those who believe in my name  
When loved ones will all be together  
Never to be parted again.

O praise to Thee loving Saviour  
For giving us comfort and cheer  
And the knowledge of Thy returning  
Is precious, yes, ever so deara.

She had no one a last farewell  
She said goodbye to none  
The heavenly gates were opened wide  
And a loving voice said "Come."

Lovingly remebered and sadly missed by  
her daughter and son-in-law.

Soffie and Walter Borchers  
and grandchildren.

An American took an Englishman to view the Niagara whirlpool rapids. "There", said he, "is the greatest unused power in the world!"

"Oh, no, my brother, not so!" was the reply. "The greatest unused power in the world is the Holy Spirit." —W. H. Stewart.

## The Savior Calls

Preaching must be direct. It must be addressed to the people right then and there before the preacher. He is not giving out a message to be diffused around through the community. He is a messenger from heaven with a free pardon in his hand for a man condemned to die, and that man sits right there in the pew before him. He must get the man to see the pardon, to feel his need of it, and to accept it before he leaves the house.

—Louis Albert Banks.

## From Admiral, Saskatchewan

On Sunday September 17th, in the afternoon we were gathered at the Church at North Immanuel to hear our pastor Tveit preach his farewell sermon. It was based on Rev. 3:8, "I have set before you an open door." A special song was sung by Mrs. G. Hayner. After the service, a purse of money was presented to Pastor Tveit and a letter of thanks and appreciation for his faithful work among us. This letter was read by Chris Haugen. Then a present from the Ladies Aid was given to Mrs. Tveit by Mrs. J. Sexe. Mrs. G. Hayner read a poem and expressed special thanks from the Sunday School. A purse of money was presented to Mrs. Tveit from the Sunday School children.

In honor of Pastor and Mrs. Tveit and family the ladies aid served lunch in the church parlors. The table was decorated with flowers and six of the oldest members in the congregation were seated with them at the table.

We will always remember them as our best friends.

Mrs. Chris Haugen.

## DEN ELDSTE SØN.

Der er saa mange fremsatte meninger baade i "Vidnesbyrd fra Broderkredsen" som ogsaa i "Indremissionsvennen" angaaende den eldre bror, den hjemmeværende søn. Jeg er aldeles enig med Laura Eng i nr. 14 av "Vidnesbyrd fra Broderkredsen", at den hjemmeværende søn var en kristen, og vor forstandige lærefader, Erik Pontoppidan, har ogsaa samme mening. Vi kan da ikke, som mange mener, sette denne søn i lasse med de uomvendte egenretfærdige farisæere av Israels børn. Jesus sier ingenting om det. Derimot sier han klart, at faderen kalder ham søn og sier til ham: Barn! du er altid hos mig, og alt mit er dit. Naar han da er søn, har han ogsaa sin arveret i behold, som er det evige liv. Men i hans uviselige og slette opførsel i misundelse og skinskyke viser sig den fordærvede natur mer eller mindre ogsaa blandt dem som er kristne. Det blir vel som Luther sier, at vi er endnu ikke bare aand, men der er meget urent i os. Der er endog dem iblandt de kristne som sier at Gud er for god og langmodig mot de aapenbare syndere, som vandrer som utskud i verden og synes at være forladt baade av Gud og mennesker. Skriften bevidner dette derved at da Jesus med sine disciple var paa veien gjennom Samaria til Jerusalem, kunde de ikke faa herberge i samaritanernes byer. Da var det to av hans disciple, Jakob og Johannes, som sa til ham: Vil du at vi skal byde ild fare ned fra himmelen og fortære dem, saasom Elias gjorde? Men Jesus vendte sig og sa til dem: "I vet ikke av hvad aand I er. Menneskesønnen er ikke kommen for at fordærve menneskenes sjele, men for at frelse dem."

Det vilde være ønskeligt om vi hadde mere av Jesu sindelag. Gud lar sin sol opga baade over onde og gode og lar det regne over retfærdige og uretfærdige. Og vi skal være barmhjertige saasom vor himmelske far er barmhjertig. Vistnok hadde den hjemmeværende søn ikke havt saadan en fest, som den hjemkomne bror blev til del, men som varede forholdsvis kort, saa hadde den eldre havt en mere stadig glede og varig fred.

For at fatte mig kort vil jeg blot nevne lidt om det tapte faar. Det er ogsaa forstaaelsen at de 99 menes omvendte mennesker. De var under Eiermandens varetækt og behold og hadde saaledes, som Jesus sier i lignelsen, ikke omvendelse behov. Det tapte faar menes os syndere saa lenge vi vandrer borte fra fredens samfund med vor Gud.

Der har været fremholdt saa mange meninger om den eldre bror og det tapte faar, og jeg gjør ingen fordring paa ufeilbarhet, men det vet jeg, at den som holder sig nærmest til teksten har ret. Og vi har ikke lov til at være selvkloke over det som skrevet staar i Herrens ord.

Hermed sender jeg min hjertelige hilsen til alle Broderkredsens lesere, med ønske om at vi maa være mere villige til at finde de tapte faar og føre dem til Jesus. Og at Gud ikke vil gaa til doms med os for vore forsømmelighetssynder i denne henseende, men gi os naade til at bringe en liten sten til bygningen av Zions mure.

A. Torgerson.

Silverton, Oregon.

—V. fra B.

## UTEN ORD.

I hustruer, underordne eder under eders egne menn, saa endog de som er vantro mot Ordet, kan bli vunnnet uten ord, naar de for sine øine ser eders rene ferd i frykt.  
1 Pet. 3, 1—2.

Her lover Guds ord oss, at de mennesker som vi ikke kan vinne for Gud, hverken ved offentlig forkynnelser eller privat formaning, disse skal vi vinne uten ord, idet de ser vaar rene ferd.

Hør dette, du som har vanskelig for aa tale, baade offentlig og privat, og derfor synes at du intet makter aa gjøre for din Frelser. Kan du ikke si saa meget med dine ord og formaninger, saa tal med din taushet og ved din rene ferd. Ta avstand fra synd og verdslig vesen, selv om du ikke faar sagt et ord. La ditt lys skinne, saa mørket blir svart. Og du skal faa se hvor det virker.

Ja, sier du, det tror jeg nok, hvis min ferd var ren, hvis bare mitt daglige liv var et hellig liv. Men det daglige liv jeg lever hindrer heller mine verdslige omgivelser fra aa bli frelst.

Min venn, Gud vet hvorav vi er dannet. Han vet ogsaa at vaart daglige liv ikke er feilfritt eller fullkomment. Og allikevel har han gitt det ovenfor nevnte løfte, at vi skal vinne dem uten ord ved vaar ferd.

Han vet jo ogsaa, at inestet verdslig menneske venter av oss troende at vi skal være feilfri. Men de venter aa se et menneske som strider redelig og daglig med sine feil og synder.

Og hvordan ser de det?

Jo, for det første ser de efter om vi tuktes av vaare synder, saa vi ikke faar fred, før vi har bedt Gud om forlatelse. Og frem for alt ser de efter, om vi ber mennesker om forlatelse, naar vi har saaret eller krenket dem.

For det annet ser de efter om dte er egenkjærligheten som driver oss i vaart daglige arbeide: om vi søker aa lesse det tyngste og ubehageligste arbeide over paa de andre, om vi søker aa tilvende oss den største fordel ved aa skyve de andre til side.

De ser efter det som ogsaa Gud ser efter: "vaar rene ferd i frykt." Gud venter ikke at vaar ferd skal være feilfri, men at den skal være ren, det vil si: uten falskhed og fusk og baktanker. Og han venter at den skal være i frykt.

Hvis mitt egentlige og avgjørende arbeide for Herren og for sjelene bestaar i hverdagens arbeide, da blir mitt hjerte fylt av frykt, og det hver dag: frykten for at jeg med min daglige fred skal bli en hindring for mine omgivelser, saa de ikke blir ffrelst.

—O Hallesby.

## "Ingen syndsbevidsthet."

En prest sat en dag i sin studerstue, da en ung mand traadte ind til ham med et saa ualmindelig nedslaaet og fortvilet ansiktsuttryk, at presten aldrig kunde mindes at ha set et saa forknytt ansikt.

En stund saa de tause paa hinanden, og saa utbrøt presten uvilkaarlig:

"Men, kjære ven, hvad er der i veien, hvad er De saa bedrøvet for?"

"Aa, hr. pastor," sier manden, "jeg er saa ulykkelig for jeg kan ikke bli salig."

"Hvorfor kan De ikke bli salig?" spør presten. "Jesus er jo netop kommet for at gjøre syndere salige."

"Ja, det er netop det ulykkelige," sier den unge mand, "jeg har ingen syndsbevidsthet."

Presten saa forundret op; det tilfelde var ikke tidligere forekommet i hans praksis, og raadvild sendte han det suk og til Gud:

"Kjære Herre, hvad skal jeg gjøre ved dette her?"

Og straks indga Herren ham disse ord til den unge mand: "Ja, men De har maaske heller ikke syndet ret meget?"

"O, det er netop det forferdelige," utbrøt den unge mand, og taarnerne strømmet ned ad hans kinder, "at jeg har begaaet al synd, jeg har overtraadt alle Guds bud, og hvad jeg ikke har hat mot til at gjøre i handling eller ord, det har jeg gjort i begjær og tanker, jeg er ganske fuld av synd jeg er intet uten synd." Og den unge mand anklaget sig graatende, saa at presten saa, at han netop hadde en fin og skarp syndsbevidsthet, virket av Guds Aand, og det varte ikke lenge, før de forjettelser av Guds ord, presten rakte ham, slog ned i hans hjerte og fødte en frelsende, levende og lovprisende tro.



Jeg er den gode Hyrde.

Joh. 10:11

THE SHEPHERD

# Hyrden

JEG ER DØREN TIL FAARENE. Joh. 10:7.

Den gode Hyrde setter sitt

liv til for faarene.

Joh. 10:11

Winnipeg, Manitoba, Første Nr. i Februar, 1945

## FASTELAVNS SØNDAG

Matt. 3, 13-17

Vi trer nu inn i fastetiden. Den er like-som porten inn i Jesu lidelse, død og op-standelse. Evangeliet paa fastelavns søn-dag er beretningen om Jesu daap of Johan-nes i Jordan. Jesus var da 300 aar gam-mel. Johannes døypte alle som bekjendte sine synder til omvendelse (v. 11)

En dag kommer Jesus og begjerer daa-pen. Døperen nekter aa døpe ham. Aar-saken dertil leser vi i v. 14.

“Lad det nu ske, ti saaledes sømmer det sig for os—Johannes og Jesus—aa fuldbyrde al retferdighet.”

Betydningen af Jesu daap for os og ham. Vi ser her den syndefrie Jesus gaa inn un-der vor synd som det Guds lam der bar verdens synd. Gud lot vores alles mis-gjerninger ramme ham. Saaledes er Jesu daap av stor betydning for arme syndere.

Men ogsaa for Jesus var daapen av stor betydning. For det første blev han i daa-pen vigslat til sit store embede som ypper-steprest. Han gik inn i helligdommen med sit blod, og vannet en evig forløsning. Un-der sin tre-aarige virksomhet som Messias var det til overmaade stor trøst og styrke for ham; ti han visste han var til sin store gjerning innviet, og at han hadde Fader-rens velbehag.

For det annet saa kom Guds aand over ham i daapen, og evangelisten Johannes siger, “Den blev over ham”. Vel hadde Jesus den Helligaand fra evighet som sann Gud, men i daapen kom Guds aand over ham som sannt menneske, og Gud gav him ikke aanden etter maal. Aanden fulgte ham paa hans vei baade i arbeide, i fristel-ser, i lidelser, i dødsangsten i Getsemane og paa korset.

Det sømmer sig for os aa fuldbyrde al retferdighet, sier Jesus til Johannes. Det var ikke mer enn ret av Johannes aa døpe Jesus, naar han ellers døypte andre som bekjente sine synder; ti han var den hele faldnes slekts representant—den anden Adam. Det var ikke mer enn ret av Jeseus aa la sig døpe og derved innvies til sit store forsonings verk. Han skulle jo fuld-byrde al retferdighet ved aa sone for al verdens synd ved sin lidelse og død paa korset, og sin seierrike opstandelse.

Han blev given hen for vore overtredel-ser of opreist til vor retferdigjørelse. Rom. 4:25.

Men ska du og jeg faa del i frelsen i Kristus, maa vi komme i forening med ham. Det skedde ved vor daap. Det spørres i vor barnelærdom: “Hvad gagn har vi av daapen?” Svar: “Daapen virker syndernes forlatelse, frelser os far døden og djevelen og gir alle dem evigt liv som tror det saaledes som Guds ord og forjett-lesen lyder.”

Guds ord og forjettelse er dette: “Den som tror og bliver døpt ska bli salig, men den som ikke tror ska bli fordømt.” Mark 16:16. Maate vi da i fastetiden ved Guds naade berede vore hjerter til aa motta Jesu retferdighet i en sann, levende tro. Amen.

—O. J. M.

## Vær Tryg!

Der gaar en sitren gjennom menneskene i disse dager, en angstfuld sitren, fordi in-tet mer synes at staa fast. Over alt er det uro, havets bølger slaar høit og truer med at dra os i dypet.

Det var ombord paa en stor damper. Uværet pisket havet, og passagererne gjem-te sig i kahyttene. Men paa dekket løp kapteinens barn og lekte uforknytt.

“Er du ikke red?” spurte en av passage-terne.

“Nei,” svarte barna, “far staar ved ro-ret.”

Vi kjender alle sammen til angsten i disse dager. Men just i en slik stund skal vi lære at se op til Gud, som er en hjelper i angst, prøvet til fulde av slekt etter slekt, som søkte tilflukt hos ham.

Gud er paa tronen enda, og han kommer sine i hu i prøvelsens stunder, og tenk, hvilket under, at aldrig alene er du.

## REISEN TIL ROCHESTER

S. H. Njaa

Jeg leste engang en bok med ovenstaa-ende tittel, men nu naar jeg selv er bun-den til sykesengen i et av hospitalerne i Rochester, saa kan jeg ikke huske enkelt-heterne i den beretning, men jeg vil fortelle litt om min egen reise til Rochester.

Jeg hadde i en tid lidt av en hudsykdom, der hadde begyndt nede ved anklerne og spredte sig ut og var svært irriterende. Til-slut blev den noksaa uutholdelig, og da blev det et spørsmål hvor jeg skulde vende mig hen.

Til Rochester sa min eldste søn, der nu bor i Northwood. Han telefonerte til Grand Forks uten mit vitende og fik plass for os begge paa det fly, der gaar i rute fra Winnipeg til Chicago. Vi maa være i Grand Forks kl. 5, og om fire timer er vi i Rochester. Jeg som hadde lovet høit og lydeligt at jeg aldrig skulde betrede et fly, kunde nu ingenting si. Det fik bære eller briste.

Vi maatte vente en time i Grand Forks, saa vi kom ikke avsted før kl. 6.

Flyet var et av disse store transportfly med rum for ca. 20 personer. Det var som at gaa ind i en bus.

Der var belter tvers over sætet, og dette maatte vi feste saa vi sat støt, naar det begyndte at gaa opover. Der durret det løs og først gik det henad den solide cement “runway” — og med et gik det tilveirs. Min søn Harald, som sat ved siden av mig, var vant til dette; thi han bruker meget denne slags befording. Men anderledes var det med mig.

Jeg maatte huske paa den tid da jeg som misjonsprest oppe i nordlige Saskatchewan kjørte med mine smaa ponier over de uendelige strekninger for ca. 40 aar siden. Jeg drømte ikke om at der kunde være noen anden slags befording for en prest. Saa leste jeg i bladene om at nede i Iowa var der en av vore prestes som hadde kjøpt sig automobil. — Nei, det var det verste som jeg hadde hørt, og det maatte jo være baade synd og skam for en virkelig prest at være saa letsindig. — Og nu har jeg selv slidd ut flere av dette slags kjørered-skaper.

Og saa kom flyvemaskinerne men da var jeg aldeles overbevist om at det var at friste Gud for et ærligt og skikkelig menneske at flyve gjennom luften — og det rent fors-krekket mig, da min egen datter skrev hjem, at hun hadde fløiet fra Minneapolis til Milwaukee.

Og efter alle disse tanker sat jeg nu selv i et fly, og det bar opover. Stuerten kom rundt med “gum”, saa vi skulde ha litt tidsfordriv; men det var ikke nødvendig for mig — jeg maatte se ut gjennom vin-duet. Det var mørkt nu, og de tusinder av elektriske lys i Grand Forks var som et lyshav. Det gik sydoover, og lysene fra alle byer og farmhuse like til Fargo kunde sees som et sammenhengende lysskjær, og hadde vi vært litt lengere oppe kunde det ha lignet melkeveien paa himmelen.

I Fargo var det 1 minutters stans.

Saa durret det løs igjen, og opover bar det. Fargo og Moorhead var et vakkert skue i den mørke nattetime. Det gik nok høiere og høiere opover, thi nu kunde vi ikke se noe mere lys. — Vi er over skyerne, sa Harald. Naar jeg skuert op var det den klareste stjernehimmel. Dette mindet mig om stillingen her i verden. Naar vi ser paa verden idag er det usigelig mørkt; men naar vi skuer opad mot ham som har aapen-baret sig for os i sit ord, da er det lyst og klart.

Stuerten kom nu og serverte aftensmaal-tidet for os. Vi fik det paa et bret, ret i fanget. Det var kaldt god “chicken sup-per.”

Nu gik det støt og sikkert. Var det ikke for den svære dur, kunde man indbilde sig at man sat i en bus. Men er ikke dette farligt saa høit oppe i luften, og det paa sorte natten? Jo, farligt. Der staar jo: Vi gaar i fare, hvor vi gaar. Der er nok fare der oppe; men det kjentes ikke noe mere farlig end naar man sitter i en auto-mobil.

Plutselig kom der et lyshav til skue. Det

var Minneapolis, og her var det igjen 10 minutters stans. Folk gik av og kom paa, akkurat som paa en jernbanestasjon.

Nu var det kun et lite hop igjen til Rochester. Harald hadde telefonert til en av sine venner om vort komme, og da vi traadte ut av flyet stod han med sin auto-mobil ferdig til at ta imot os. Han hadde med meget strev faat rum paa et hotel; men i den stilling jeg var trengte jeg at komme ind paa et hospital med en gang. Klokken var nær 10 om aftenen, og det var et spørsmål om noe kunde gjøres, da der var saa trangt om rum at mange maatte vente i dage og uker før de kunde komme ind. Mayo klinik er aapen dag og nat, og der er baade sykepleiersker og doktorer forhanden i nødstilfælder. Jeg blev straks anvist rum i Worrall hospital og ca. seks timer efter at jeg forlot Grand Forks, var jeg under kyndig behandling i dette hospi-tal.

Midt i min travle virksomhet blev jeg tat tilside. Det gav mig anledning til at tenke og til at overveie stillingen.

Der er vel ingen grund til klage. Her er al den pleie man kan ønske sig. Jeg matte tenke paa dem der ligger syke hjemme i Norge eller andre lande, hvor krigen herjer. Der maa mange ligge hjelpeløse og i store smerter uten noen hjelp; og selv om de kunde bli anbragt i et hospital kan dette bli bombet, eller fienderne kan simpel-ten drive de syke ut og selv ta hospitalet i besittelse. Her hvor jeg nu ligger, medens jeg skriver dette, har vi ingen frykt i den retning. Vi kan takke Gud for hans god-het mot os.

## UTEN OMVENDELSE — INGEN FRELSE.

Saa taler Guds ord. Og den som ikke vil indrette sit liv efter det foreskrevne Guds ord maa taa følgerne. Og følgerne blir den evige utelukkelse ifra Guds rike, himmel og salighet.

Johannes kom og forkyndte omvendelse og synndernes forlatelse. Da Johannes var kastet i fengsel kom Jesus til Galilæa og forkyndte omvendelse og tro paa evange-liet.

Da Jesus sendte ut de 12 apostler for at forkynde evangeliet, saa forkyndte de at folket maatte omvende sig.

I Luk. 13, 3. 5 sier Jesus to gange de samme ord: Men dersom I ikke omvender eder, skal I alle omkomme paa samme vis.

Saa kommer den rike mand og taler til os fra dødsriket, og forteller os hvor nød-vendigt det er at være omvendt. Nu først forstod han hvorfor han var der.

*Uten omvendelse, ingen frelse.*

Jeg tror det er den orm, som aldrig skal dø, naar de fortapte maa tenke tilbake paa den naadetid de foragtet. Den rike mand var ikke i helvede fordi han var rik. Ei hevler blev Lasarus frelst fordi han var fattig, men den rike mand haadde for-sømt i sin naadetid at gjøre bod og bøn og omvende sig. Det var grunden til hans forskrekkelige tilstand. Da han var i pinen rpte han til Gud om hjelp, men for sent. Stakkels mand og stakkels folk, som maa dele samme skjebne som han. Nu var han der for bestandig, hvor ormen aldrig dør og ilden aldrig slukkes. Evig utelukkelse fra Gud og alt som er godt.

Nu forstod han nødvendigheten av at være omvendt. Ti hadde han det været, saa hadde han ikke været der.

Da Peter paa pinsedag stod frem og talte slik at folket begyndte at spørre: hvad skal vi gjøre? Da sa Peter: “Om-vend eder.”

At forkynde omvendelse og en ny fødsel holder paa at gaa i “glemmeboken”. “Kom derfor ihu, hvad du er falden ifra, og om-vend dig og gjør de første gjerninger! Men hvis ikke, da kommer jeg over dig og vil flytte din lysestake fra sit sted, hvis du ikke omvender dig.” Aap. 2, 5. Her for-teller Johannes os, hvorledes det vil gaa, dersom vi ikke omvender os.

Gud holder ord, vi ser idag hvorledes Gud hjem søker fedrenes ondskap paa bør-nene indtil tredje og fjerde led. Hvor lysestaken engang stod paa sit høidepunkt, er det nu mørkt og folk engstes i fortvilel-

## Det Elevte Bud

Et nyt bud giver jeg eder i skal elske hverandre. —Joh. 13:34.

Dette nye bud liker vi hverken at tale eller at studere om men det staar alligevel. I det sidste aar har jeg tenkt meget paa det. Det ser ut til at satan bruker sin kunst her at faa sette et skille mellem Guds børn saa at Krisit kjerlighet skal miste i kraft. Det viser sig i menneskernes arbeide i nabolaget og i menigheds arbeide, i hjem-mene, ja snart sagt allestedes. Den ondes magt vil bare rive ned og ødelegge men-neskets lykke og fred. Derfor ligger mange som et vhag paa havets bølger.

Kjerlighet er det største Gud har betroet et menneske medens han vandrer paa denne jord. Naar jeg tenker paa hvad Jesus har gjort for os saa magter jeg ikke at tenke tanken ut. Mange under mit arbeide har jeg maattet stanse og takke Gud fordi han har frelst min sjel igjennem sønnen og sat fuglen fri. Det er godt at vere et naadens barn. Paa Jesu tid var de skriftlerde og fariseere Jesu største finder og saa er det ogsaa idag. Kommer ha i samtale med dem om Kristi kjerlighet og det kristelige liv, saa kommer snart satan som en brøl-en-de løve igjennem dem for at gjøre ende paa dit Guds liv. Men Gud skal have tak, han kan tage sine igjennem denne mørke ver-den om det gaar igjennem brodd og bren-dinger.

Kjere Guds børn, lad os take det nye bud til hjerte for det oppfyller de andre ti. Dersom kristi Kjerlighet er drivkraften i vaart liv, saa vil det vise sig i vort menig-hets arbeide, i vore bønnemoder. Da vilde ikke saa mange sitte hjemme paa bønne-mode kvelden. Aa om vi kunde rekke en hjelpende haand til nogen sjel som tumler sig om i denne vedens søle uden Gud og uden fred og haab i denne verden.

Dersom Kristi kjerlighet er drivkraften i det liv saa vilde du ikke sitde der og kritisere andre og gjøre ingenting selv. Saa vilde du kaste av dig den egen retferdighets kappe og iføre dig Guds fulde rustning saa kunde ogsaa Gud bruke dit i sit vingaards-arbeide.

—G. G. Gabrielson.

se. Gud se i naade ned til vort land og folk.

Vi høster vist hvad vi har fortjent, syn-den maa straffes. “Far ikke vild! Gud lar sig ikke spotte; ti hvad et menneske saar det skal han og høste.” Gal. 6, 7.

Gud har ikke behag i en synders død, men dersom en synder omvender sig skal der være glede i himmelen. Gud gav os det bedste han hadde i himmelen sin søn. Og dersom vi kan glede ham igjen med at gi ham vort syndefulde hjerte, ja da burde vi løpe ham i favn.

Søn og datter, gi mig dit hjerte. Han staar for dit hjertes dør og banker. Gaa og luk ham ind, unge eller gamle ven. Han vil saa gjerne gi dig hvad han har forhvervet for dig ved sin lidelse og død.

“Staa op og gaa til din far. Han staar og ser og venter paa dig. Hans milde faderhjerte ømmes for dig, han vil dig bare godt. Hans kjerlighet for dig overgaar en moders kjerlighet for sit barn. Ja, han er langmodig, men er ogsaa retfærdig. Han vil ikke trette med en for bestandig. I Aap. 2, 21 leser vi: “Og jeg gav hende tid til at omvende sig, men hun vilde ikke omvende sig fra sit hor.”

Dersom du gaar fortapt saa skal du ikke paa dommens dag beskylde Gud for at han ikke ga dig tid til at omvende dig. Nei, han staar ved døren og banker. Gaa og luk din frelser ind. Idag er naadens tid, idag er Gud at finde, nu kan alvorlig flid hans milde hjerte vinde.

Den dag kan komme at han ikke er at finde. I Hebr. 12, 17 leser vi om Esau, at han forgjebes søkte efter at arve velsig-nelsen — ti han fandt ikke rum for bod — endog han søkte den med graat. Naade-tiden var forbi levetiden.

Derfor kom til Jesus idag, just som du er, og du skal finde naade og fred for dit hjerte.

Uten omvendelse — ingen frelse.

O. J. Stime,  
Brookings, S. Dak.



## How To Live A Spirit-Filled Life

(Continued from January issue —  
by Mrs. S. Bue, Macoun, Sask.)

Peter, explaining the marvelous events of Pentecost, declares that Jesus now has sent forth the promised Holy Spirit upon them. Acts 2:33 — "Being therefore by the right hand of God exalted, and having received of the Father the Promise of the Holy Spirit, he hath poured forth that which ye see and hear." Christ's great mission then was to restore the gift of the Spirit, lost to men in the Fall. Before He could accomplish this, He had to suffer death for the sins of the fallen human race. The only way in which God could deal with sin was to condemn it, either in the guilty ones, or in Another One taking the place and the guilt of all sinners upon Him on the cross. Rom. 8:3 — "God sending His Son in the likeness of sinful flesh and for sin (as an offering for sin) condemned sin in the flesh." Isa. 53:6 — "The Lord hath laid on Him the iniquity of us all." II Cor. 5:21 — "Him who knew no sin God made to be sin on our behalf." This made Jesus the sin-bearer for the whole world. Bearing our sins and guilt, He had to bear our condemnation too. Divine justice demanded it. It was necessary then that Christ should die as a sufficient wage for man's sins. For until sin had been condemned in the death of Christ on the Cross, the Holy Spirit could not be sent to indwell men. The Lord Jesus makes this very plain to His disciples when He tells them, "It is expedient for you that I go away, for if I go not away, the Comforter will not come unto you but if I depart, I will send Him unto you". Jn. 16:7. After the death on the cross, when Christ had ascended to Heaven, He sent forth the Holy Spirit on the day of Pentecost.

John the Baptist proclaimed a two-fold mission of the Messiah. John tells us that Christ came to be the sin-bearer. John 1:29 — "The Lamb of God who taketh away the sins of the world." Thereby Christ made possible Eternal Life and the incoming of the Holy Spirit. John was given the promise that the one upon whom he saw the Spirit descending would be the One who would baptize in the Holy Spirit, descending on Christ at His baptism.

Jesus also showed His two-fold ministry. He declares, "the Son of God came also not to be ministered unto, but to minister and to give His life a ransom for many." The evening before His death He repeatedly told the twelve that He would send the Holy Spirit from the Father. John 15:26 — "But when the Comforter is come, whom I will send from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall bear witness of me." After His death and resurrection, He commanded them to remain in Jerusalem to await the gift of the Holy Spirit. In His very last conversation with the twelve disciples, just before His return to heaven, He reminds them of this promise adding that it will be fulfilled upon them within a few days. Acts 1:4, 5 — "And being assembled with them, He charged them not to depart from Jerusalem, but to wait for the Promise of the Father, which, said He, ye heard from me for John indeed baptized with water; but ye shall be baptized in the Holy Spirit not many days hence." Ten days later this promise was fulfilled by the descent of the Holy Spirit upon the disciples, who since the Lord's ascension "were altogether in one place" in Jerusalem.

In Acts 2:38, Peter in speaking of the Holy Spirit, refers to Him as the Gift of the Holy Spirit. The gift received then was the Holy Spirit Himself. He had now come down to earth to dwell in all believers. Not until His descent at Pentecost was the Holy Spirit here on earth in His official capacity to abide here permanently and indwell the saints. The Lord sent Him as the Father's Promised Gift.

When they received the Holy Spirit, He united them by His indwelling Presence into one body, the Mystical Body of Christ on earth, which is His Church. Since then, the moment a sinner becomes a member of that body of believers, immediately he shares with all its members the Gift of the Spirit. Peter says so in his Pentecost sermon, "Repent ye, and be baptized everyone of you in the Name of Jesus Christ; and ye shall receive the gift of the Holy Spirit." They were cleansed, made members of Christ's body of believers, and received the gift of the Spirit, when heeding Peter's command and believing the promise he had

Read Luke 5:33-39. Christ demands newness in followers. The words and illustrations used by Christ are wonderfully simple and practical. No one would think of putting new wine into old bottles; no one would try to serve a dinner on cracked dishes that might break before the food could be carried to the table; and who would ever cut a piece of cloth out of a new coat in order to patch an old one? Then if we are so practical in everyday things, why not be so in religion? In this text Christ used the old wine and the new to symbolize Judaism and Christianity. Christ could not insert His religion of the heart into the old outworn legalism of the Jews. He required a whole new attitude. He wanted His followers to worship Him because they wanted to, not just because the date on the calendar called for a period of fasting and meditation. The motive was to be desire and love, not force or dead formalism. This great truth applies as much today as it did while He was here on earth. We can not just go to church on Sundays and holidays and consider ourselves Christians. We cannot take a Sunday sermon and patch it over our week day sins and say that we are following Christ. We must forsake our sinful ways and give our whole lives and hearts to Him, not just an hour of our time each week. This does not mean that we should try to patch up our old life, for of ourselves we can do nothing. It means submitting ourselves to Christ that He may give us a new life. "Behold, I make all things new." "Almighty and gracious heavenly Father, grant unto us that newness of life that only Thou canst give, and help us by Thy Holy Spirit to know and do Thy will. In Christ's Name we pray. Amen."

## Christian Education Briefs

Early in the New Year, our Christian schools started their second semester. Is there someone in your family or your community who is finding it difficult to decide what to do — to keep the job or go to school? Often it has been discovered too late that ready money was less valuable than education and training. Money can be lost; education cannot be taken away from you.

To the Women of the W.M.F.: Every year, most of our entertain the Ladies' Aid. How long is it since you did the same for the young people of your community? They enjoy food and get-togethers in homes just like we women do. Their chatter may have more lilt and levity than ours, and wouldn't that be good for us? Queer thing, this doing good to others, the doer is always benefited.

Mrs. M. A. Kjeseth.

spoken, they in true repentance turned away from their sins, and in baptism turned to Jesus Christ unto the remission of sins. Not one word can we find to the effect that they were to strive and plead to obtain the Spirit. St. Paul makes that clear in his questions to the Galatians. Gal. 3:2 — "Received ye the Spirit by the works of the law or by the hearing of faith?" Striving to obtain the Holy Spirit is nothing but rank Galatianism. You who are a child of God, do not pray for the Spirit, but recognize Him, acknowledge your possession of Him, thank God you have Him, since you received the Holy Spirit when God received you.

Indwelt and Baptized By The Spirit. I Cor. 3:16 — "Know ye not that ye are a temple of God and that the Spirit of God dwelleth in you?" 1 Cor. 12:13, "For in one Spirit were we all baptized into one body." So many Christians pray that the Holy Spirit may come into their hearts, as if they could be God's children and not be indwelt by the Holy Spirit. Some ask to be baptized with the Holy Spirit, which implies that one can be saved and not have the baptism of the Spirit. Since Pentecost, every one who is saved is a "habitation of God in the Spirit." In His farewell address to His disciples, Jesus declares that the Comforter who now abides with them, will dwell in them.

Jesus tells the disciples in John 14:19-23 that He and the Father will come and abide

## WOMEN'S MISSIONARY FEDERATION

Editor Mrs. Josef B. Haave, — Rose Valley, Saskatchewan.

## A Thought For The Day

"Many of us are as foolish as a poor immigrant who was discovered walking on the tracks of the Lehigh Valley Railroad in New Jersey. On his back he carried a huge package containing household utensils, as well as clothes. He seemed tired, though he trudged sturdily on. A railroad agent stopped him and ordered him off the track, telling him that he was liable to arrest for trespass, besides incurring the risk of being killed by a train. The man, who was a Hungarian, demurred, and produced a railroad ticket, good from Jersey City to Scranton, Pennsylvania. The agent looked at him in amazement, and asked why he was walking when he might ride. The Hungarian replied that he thought the ticket gave him only the privilege of walking over the road. — Similarly many people think that they must reach heaven by their own strength and effort, while faith in the Gospel brings them to heaven without any effort or 'good works' on their part."

—Louis Albert Banks.

A Methodist preacher once observed that the Lutheran church has had to sustain attacks from all directions, and most aptly concluded his remarks thus, "But whenever I see boys persistently throw bricks into an apple tree, I cannot but think that there must be something in it."

—Lutheran Companion, 1945.

in them and in all believers and will do so in the Person of the Holy Spirit. When Jesus here speaks of their coming, He has reference to the advent of the Spirit on Pentecost, in whom the Father and Son indwell all who are Christ's. This doesn't mean that the Holy Spirit is no longer then in Heaven for He is all omnipresent.

Let us not continually pray that the Holy Spirit will come into our hearts, for He is already there, but pray that He will have more power in us. That He may be given more control in your heart and life. The indwelling Spirit does not have the same power over all believers because some hinder and grieve the Spirit with their self-will so many ways, such as selfishness, pride, doubt, and other inclinations of the flesh which hinder the Spirit from working in us. The Spirit alone can teach, reprove, correct, and guide us by the Word in our faith and conduct if we are willing by the grace of God to be filled by the Spirit.

This infilling of the Spirit is a gradual and life-long process, a growth in grace, a daily sanctification. It is experienced again and again in answer to prayer, and especially in time of crisis and extraordinary testings. This baptism of the Holy Spirit, or infilling of the Spirit, is not what some fanatical sects so confusingly and falsely teach, that it is a single experience once for all times which gives the believer the gift of speaking tongues and other strange and emotional manifestations. In the Book of Acts, we read that the disciples repeatedly were filled with the Holy Spirit. Acts 2:4; 4:8, 31; and 13:9, 52. The believer does not receive more of the Spirit Himself, but more of His power, as the hindrances of self-life are removed by the Spirit in answer to prayer. As the Spirit through the Word reveals to us secret sins, we must willingly confess them and surrender our self-life in submission to the Will of God, as the Spirit gives us power. We must daily feed upon the Word of God and frequently be the guest at the Lord's Supper to receive strength and wisdom to live a self-denying and fruitful life in Christian Service.

Gracious Spirit, Dove Divine,  
Let Thy Light within me shine!  
All my guilty fears remove,  
Fill me with Thy Heavenly love!

Life and peace to me impart,  
Seal salvation on my heart,  
Breathe Thyself into my breast  
Earnest of eternal rest!

(Indebted to "Filled With The Spirit"

by H. G. Randolph  
for much of the material.)

## Wanted A Messenger

The Lord Christ wanted a tongue one day,  
To speak a message of cheer  
To a heart that was weary and worn and  
Weighed down with a mighty fear. [sad,  
He asked for mine, but 'twas busy quite,  
With my own affairs from morn till night.

The Lord Christ wanted a hand one day  
To do a loving deed  
He wanted two feet on an errand for Him,  
To run with glad speed,  
But I had need of my own that day;  
To His gentle beseeching I answered, 'Nay'.

So all that day I used my tongue,  
My hands, and my feet as I chose;  
I said some hasty, bitter words  
That hurt one heart, God knows.  
I busied my hands with worthless play,  
And my willful feet went a crooked way.

While the dear Lord grieved, with His  
work undone,  
For the lack of a willing heart!  
Only through men does He speak to men,  
Dumb must He be apart.  
I do not know, but I wish today,  
I had let the Lord Christ have His way.

## By The Way ....

Is your local Ladies' Aid using the W. M.F. Program Series for 1945? If not, order these spiritually vitimized studies on the Lord's Prayer at once, entitled "A Year of Prayer."

Is there someone in your Aid or congregations that you would like to honor or remember in some special way? What could be more fitting than a Life Membership or In Memoriam Certificate in the W.M.F.? Anyone may be enrolled for \$10.00 and this money is used for Missions, Institutions, etc.

Are there small children under 5 years in your congregation? Why not build up a Cradle Roll and so give each child the opportunity of becoming a little Missionary to Alaska! \$1.00 enrolls one child, and this fund is credited to your own local Budget.

In one Circuit in Saskatchewan six Ladies' Aids have returned their completed triplicate cards. There are 24 more Aids to report. Have you sent yours yet? Send third card to your Circuit President.

Circuit President  
Camrose, Mrs. E. B. Haave, Edberg, Alta.  
Edmonton, Mrs. J. Holte, Kingman, Alta.  
Peace River, Mrs. G. R. Johnson, Valhalla Centre, Alta.

Southern Alberta, Mrs. Russell Berg, Claresholm, Alta.

Swift Current, Mrs. G. Gilbertson, Frontier, Sask.

Moose Jaw, Mrs. A. G. Vinge, Torquay.  
Saskatoon, Mrs. J. R. Lavik, Luther Seminary, Saskatoon, Sask.

Prince Albert, Mrs. J. A. Korshavn, Weldon, Sask.

Yorkton, Mrs. J. B. Haave, Rose Valley, Sask. (Vice-President)

If your child has been denied the privilege of a Lutheran Sunday school, you may now avail yourself of the lessons sent out by our Lutheran Sunday School by Mail, S.L.B.I. Outlook, Sask. Ask your pastor for application blanks or send for them.

## W.M.F. Self-Denial

Attention please, all Ladies Aids in Canada District. Since the change in the W.M.F. departments when charity heads a department by itself, it will be supported by self-denial. Offering taken up during Lent. The money will be sent directly to Dr. Shurson and marked Self-Denial. Dear Members, can we not deny ourselves something so that the poor and unfortunate in our Church may receive help?

Mrs. G. Hendrickson.

P.S.—Please report your gift to Mrs. O. N. Sorhus, Camrose, Alta.

One glimpse of Christ in glory will repay all of life's tearful seed-sowing.

—Paul W. Wilbur.

Floating church members make for a sinking church. —Fred Beck.